

THE
PURIFYING
OF UNCLEAN
HEARTS and HANDS.

OPENED
IN A SERMON

Preached before the Honourable
House of Commons, at their

Solemn Fast, *January 28.*

1645. in *Margarets*
Westminster.

By RICHARD VINES, one of the
Assembly of Divines.

PSAL. 24. 3. 4.

*Who shall ascend into the hill of the Lord? and who shall stand
in his holy place?*

He that hath clean hands and a pure heart.

Published by Order of the House of Commons.

L O N D O N,

Printed by R. L. for *Abel Roper*, at the signe of the *Sun*
against *St. Dunstons Church* in *Fleetstreet*, 1646.

Die Mercurii, 28, January, 1645.

ORdered by the Commons assembled in Parliament, that Mr. *Long* and Mr. *Holland* doe from this house give thanks to Mr. *Vines* for the great pains he tooke in the Sermon hee preached this day at the intreaty of this House at *S^c. Margarets Westminster*, (it being the day of publike humiliati-on) and to desire him to Print his Sermon. And it is Ordered, that none shall Priut his Sermon, but who shall bee licensed under his hand-writing.

Henry Elfyng, Cler. Parl. Dom. Com.

I appoint *Abel Roper* to print this Sermon.

Richard Vines.

To the
HONOURABLE
HOUSE of COMMONS
Assembled in Parliament.

Such Auditours who will suffer the word of exhortation, as they encourage the Minister to doe his, so they shall be sure to know their duty; which is not ordinarily the happinesse of great personages. This Sermon was preacht upon one of the dayes of your solemn approach and drawing nigh to God. It was no season to present you with fancies dressed in cobweb lawn, or thin notions cloathed with ayr. The Popish fasts did but change solid meat into sweet meats. The subject of the Sermon is cleansing and purifying; which as it was necessary by the law, before the unclean person might draw nigh to God, so it is required of you; If thou prepare thine heart, and stretch out thy hands towards him; If iniquity be in thy hand, put it farre away: for then shalt thou lift up thy face without spot, *Iob. 11. 13, 14, 15.* It is a liberty which Ministers claim by vertue of their commission, to speake, exhort, and rebuke with all authority, *Tit. 2. 15.* You that

Heb. 13. 22.

Handwritten signature and date:
1823

The Epistle Dedicatory.

1 COR. 9. 17.
I am as a man of straw.

are the tutelar Patrons and assertours of just liberties, doe like your selves, in countenancing and encouraging this also: so shall you have the ministry of the Word always ready to help you, to beat your corruptions black and blew, which to doe, is both the duty and beauty of your sackcloth-dayes. The Lord who hath said, That the pure in heart shall see God, Mat. 5. 8. And that he that hath clean hands, shall be stronger and stronger, Job 17. 9. so draw nigh to you in the light of his countenance, and strength of his arm, that you who have defended Religion from being trampled upon, may preserve it from being torne in pieces, and see the good of Jerusalem all the dayes of your lives. Lo prayes,

Your servant in Christ Jesus;

Richard Vines.



A
 SERMON PREACHED
 before the Honourable House
 of COMMONS, upon the day of
 the Monethly-Fast, *January 28. 1645.*

JAMES 4. 8.

Draw nigh to God, and he will draw nigh to you :
 Cleanse your hands, you sinners, and pu-
 rifie your hearts, ye double-minded.



MY worke at this time (by agreement)
 is to bring up the *vere* of this text,
 that it may appear to you in a full bo-
 dy; you received (in the fore-noon)
 the invitation to that, which is not
 only the main duty, but also the chief good of
 man. *To draw nigh to God.* And you have (I hope)
 tasted of the sweetnesse of that promise
 B which

See M. Caryl
 his Sermon
 upon the for-
 mer part of
 this text.

Luk. 15. 10.

which God doth make, or the entertainment which he gives to such; *God will draw nigh to you*; so the prodigall son arose and came to his father, and his father ran and fell on his neck and kissed him. *The lost son comes, the compassionate father runs.* God answers his people in a way of retaliation: if they draw nigh to him, he will draw nigh to them: and this drawing nigh of God to us, is like the nearer approaches of the sun, which by his heat and prolificall influences, gives life and beauty to those things that before lay dead and buried, shrowded in the winding sheet of the winter snow.

That part of the text which comes under my hand (*Cleanse your hands, you sinners, and purifie your hearts, ye double minded*) contains in it,

1. The *prohibens*, or impediment prohibiting this mutuall drawing nigh of you to God, of God to you; and that is, the pollution of your hands, the uncleannesse or corruption of your hearts; for it is not possible there should be coalition or communion between God and wicked men; therefore its said, *Psal. 18. 26.* with the pure thou wilt shew thy self pure, and with the froward thou wilt shew thy self froward; *Plato* saw this truth, *ἁγισμὸν* (saith he) *τὸ μὴ καθαρὸν καθαρὴν ἱεραίνειν*, the law of contrariety forbids purty and filthynesse to touch, that is, to have fellowship or communion, *ἁγὰς τε μὴ ἅπτουσι*, *touch not the unclean thing*, *2 Cor. 6. 17.* God is so farre from drawing nigh unto, that he will hide his eyes from unclean hands. The reason why he delighteth not in our fattest sacrifices, why our incense is an abomination

*Plato in Plat.
dial. 2.*

nation to him, why he hateth our new Moons and appointed feasts, why he will not hear our multiplied prayers, is the uncleanness of our hands, *Isa.* 1. from the 11. to the end of the 15th verse; Thou art of purer eyes then to behold evil, and canst not look on *iniquity*, saith the Prophet, *Hab.* 1. 13. that is, thou canst not countenance the violence and oppressions of thy people, the grievance and vexation done unto them by wicked men, much lesse. draw nigh to men of such unclean hands.

See the word
by explication
in M. Gar.
taker his
learned Trea-
tise, called.
Gods eye on
his israel.

2. The *removens prohibens*, or the removall of that impediment, and that is *cleansing* of hands, and *purifying* of your hearts, for saith the Prophet, *Isa.* 1. 16. Wash ye, make ye clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to doe well, seek judgement, relieve the oppressed, judge the fatherles, plead for the widow: (And then it followes) *Come now and let us reason together*, saith the Lord. Our dissimilitude and unlikenes to God, is a barre to this mutuall acquaintance and communion, for a man unlike to God, cannot but *dislike* him. As white is no more contrary to black, then black to white: so Gods holines is no more contrary to our wickednes, then our wickednes is to his holines: and therefore there can be no drawing nigh together, unles either God recede from his holines, (which cannot be) or we be cleansed and purified from our uncleanness, which is the onely way to make this communion close, sweet, and firm.

That the Text is proper and seasonable for this day of our Humiliation is plain, not only by that

which immediatly followes in the 9. and 10. ver. *Be afflicted; and mourn, and weep: humble your selves in the sight of the Lord.* But by the Text it self, for what is the *τὸ ἐξαρ,* the main busines of a Fast, but to search for the Lord with all our heart, to lament after him, to draw nigh unto, and meet our God? and what is the *το ἐξαρ,* or main busines of them that fast, but to bring forth the wickednes that is in their hands, and the predominant corruptions that are in their hearts, and as witnesses against them, to cast upon them the stone of execution that they may die. A Fast is not meerly a sermon and a prayer, there is a propriety in that ordinance or duty. The sermon should spread your finnes before you, and your confessions and prayer should spread them before the Lord. The sermon puts the ashes on your heads, and dresses your souls in that sackcloth, which you are to wear as mourning garments, in your prayer and humiliation. I wish our Fasts may not lose their property, like physick, which by often taking, becomes at length a *diet*, rather than a *medicine*.

There is in the words *triplex αλυσια*, a three-fold conjunction.

Sinners	and	} cleanse and purifie	} your	Hands.	
double-minded					Hearts.

I shall first break the shell, by explication of the termes.

The word [*ἀμαρτανδι*] *sinners*, as it signifies in generall any sinner, in opposition to a righteous man,

man, *Rom. 5. 19.* As by one mans disobedience, many were made [*ἁμαρτωλοῖς*] *sinners*, so by the obedience of one, shall many be made [*δικαίαις*] *righteous*: so in speciall it also signifies a wicked man, one of flagitious life, a sinner *κατ' ἐξοχήν*, therefore its often said [*πλῆναι καὶ ἁμαρτωλοῖς*] *Publicans and sinners*, and *Luk. 7. 37.* a woman in that City which was [*ἁμαρτωλὸς*] a *sinner*, that is an adulteresse, or a harlot, as it is generally expounded; and if we survey the beginning of this chapter, what brawlings, envyings, lusts, self-seeking, did raigne amongst this people, we shall see good reason to take the word *sinners*, for such as did lie in more open and scandalous finnes, men of unclean hands.

The word *διπλοῦς*, *double-minded*, is once before used in this Epistle, *chap. 1. 8.* and signifies such as have double, (or as the Syriack expresseth it) divided hearts, it answers the Hebrew expression: *a heart and a heart*, which the septuagint doe interpret word for word, *καρδία καὶ καρδία*, and *Symachus* (whom *Chrysostom* on, *Psal. 12. 2.* calls *ἀνὴρ ἐρμηνευτὴς*) renders it, *καρδία αἰνῶν καὶ ἀλλήν*, we shall best understand the sense of the word, by comparing it with the opposite thereunto, and that is *ἀπλότης τῆς καρδίας*, *Ephes. 6. 5. Col. 3. 22.* *Simplicity, or singleness of heart*, it is a grace recommended to servants, *In singleness of heart as unto Christ, not with eye-service as unto men*; And again its said, *In singleness of heart fearing God: doing whatsoever you doe from your heart, as to the Lord, and not to man*; where you have singleness of heart described, to be the

כב כב
1 Chron. 17.
37.
Psal. 123.

עקלקלות
steerage of the heart, by the fear of God in a right line, to intend and aim at him and his glory, in all you doe; for those crooked, serpentine, and sub-
till windings and turnings of heart, which are called, *Psal. 145. 4, 5. crooked wayes*, that are like a winding way, or winding brook, that runnes in and out; or like a winding stayre case, where a man goes but three or four steps, and then turnes to another point, are set in opposition to uprightnes of heart; such *off and on*, such *in and out* hearts cannot be upright, they then are double minded.

1. Whose hearts are not single and entire with God, but divided between *God and self*, being bi-
assed with carnall and worldly lusts, policies or ends.

Like the heart of an *Adulterer, or Adulteresse*, (so these double minded ones are also called, *ver. 4.*) which is divided between husband or wife, and some other strange love.

2. Whose hearts are not fixed upon one center, but uncertain, moveable, and inconstant with God, *cap. 1. ver. 8. A double minded man is unset-
tled in all his wayes*, The word is *ἀκαταστάτος*, which signifies that he is at no settlednes within himself, but off and on, by reason of lusts that mutiny with-
in him, and carry him away from chusing, and resting upon God alone: and this inconstancie rises from the former, namely, the division of the heart, for it being divided in it self by reasonings, self-interests, lusts, cannot be constant in attend-
ance upon God. It is but by accident that the
weather-

weather-cock points towards the sunne, namely, because the winde and sun are both in one corner. If the winde turn, it turnes away also.

2. *Cleanse and purifie*, καθαριουτε ἀγνισατε, these words are promiscuously, and indifferently used by the *Septuagint*, to interpret the Hebrew words that signify to *cleanse and purify*; and there is in these words an allusion to legall uncleanneses, and the purifying of them; for as in the law, before an unclean person might draw nigh to God, he must be purified from his uncleannesse, so those that will draw nigh to God or would have God draw nigh to them, must cleanse their hands, and purify their hearts. The Heathens had their ceremonious washings, and purifyings, as preparative to their sacrifices and prayers, and this heart-purifying, and hand-cleansing, is that *purgatory* thorow which we must goe, if we will draw nigh to God in worship and communion; God will be served with clean creatures.

טהר
הכח

*Esolavatum, ut
sacrificem,
nunc lavabo ut
rem d. vinam
faciam Plaut.
in au'ul.
vi. lavabo
χερας καὶ
καρδὸς ἁγνισα-
σάτωσαν.
lucarch is
Mario.*

3. *Hands and hearts*. The heart is the womb, vvhere lust is vvarmed and conceived; the shop, where the forge, anvill, bellowes, fire are for the forming of lust, and making of it ready. The hands are put for the executive and instrumentall powers, that bring it forth to light and act it, ἐπὶ τὰς ἀδικίας τῇ ἀμαρτίᾳ, *Rom. 6. 13.* the vveapons of unrighteousnes unto sinne; In short, the outward and inward man being filthy and unclean, must be purified from corruption of heart and life. For he that hath clean hands and a pure heart,

Psal.

Psal, 24. 1. 5. shall receive the blessing from the Lord, and righteousness from the God of his salvation.

I shall now come to the matter of the Text which I will handle.

1. In the two parts of it distinctly. Cleanse your hands, purifie your hearts.

2. As these two parts are in connexion one with the other: cleanse your hands, and purify your hearts.

3. As they stand both together, in reference to our drawing nigh to God, and his drawing nigh to us. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, &c.

You may easily see that here is very little speculative, or notionall matter, but practicall, and such as will fall most properly into use, and into matter of application. We have now to deal vvith your hearts and hands, and not your brain. Here vvill be no *fine thin wafers* which vvill melt upon your tongue, and vanish in a little sweetnes; and yet such novelties and running banquets are all for the palate of these queasy times; *ô Religion!* how art thou turned into a kinde of Philosophy of opinions, in danger to be a mere scepticke, or *terra incognita*, an *every thing*, a *nothing*, a thing for a vvanton fancy to play withall, a smooth tongue to talk of, made up of a brain and a mouth, without heart and hands. How can it be otherwise when the tree of knowledge is so much preferd before the tree of life?

From the first part, *Cleanse your hands, ye sinners*, I observe,

1 A corrupt and wicked life argues a man to be a stranger to God, and God to him.

2 They that will draw nigh to God, must cleanse their hands.

A corrupt and wicked life argues a man to be a stranger to God, and God him; for otherwise a man might draw nigh to God, and have unclean hands too, which the Text supposes that it cannot be. That power which *draws a man into acquaintance* with God, doth proportionably kill sin. That power which *flows from God in acquaintance* with a man, kills sin too: whether I go out to the Sun, or the Sun come in to mee, the darknesse is expeld: sin hath not dominion over them that are under grace, *Rom. 6. 14.* the knowledge of God sets a man loose from his bondage to the enslaving lusts hee before served, *ye shall know the truth, and the truth shall make you free, John 8. 32.* draw nigh to God, and be unclean if you can. That faith which is uniting to Christ, is a purifying faith; rebellion against the Commandements of God, is inconsistent with communion with God; you may fast, and pray, and ask, that you *may consume upon your lusts, Vers. 4.* like a Cutpurse in a Church, who comes not thither to seek God, but his prey.

They that draw nigh to God, must cleanse their hands; *I will wash mine hands in innocency, so will I compass thine Altar, O Lord, Psal. 26. 6.* Where you may observe, that thanksgivings and prayes, which the Psalmist calls sacrifices of

זכרו חדושה
Lorumus in Psal.
26.6.

shouting, or loud musick, *Psal. 27. 9.* and wherein they used (as one saith) *choros agere circum altare*, are to be performed with washen hands: so in your prayers, the Lord requires that you should lift up *pure hands*, *1 Tim. 2. 8.* and what a sweet reflection may you make upon your deliverances which are wonderfull, when you can say, I was upright with God, and I kept my self from mine iniquity? Therefore hath the Lord recompensed me according to *my righteousnesses*, according to the *cleannes of my hands* in his eye-sight, *Psal. 18. 23, 24.* If ye fall into straits, and be plunged into depths of misery; *If your face be foule with weeping, and on your eye-lids be the shadow of death*; what a lifting up of the head will it be unto you, to be able to say, *Not for any injustice in my hands?* *Job 16. 17.* If the Lord shall deliver this Island from the oppression and injustice under which it hath groaned; what a crown and comfort will it be to you, that it is *delivered by the purenes of your hands?* *Job 22. 30.* To conclude. If there be a frustration of our counsels, and our endeavours bring forth nothing but wind; You shal find the reason why God makes all void and ineffectuall, *Isa. 59. 6.* Their webs shall not become garments, neither shall they cover themselves with their works; *Their works are works of iniquity, and the act of violence is in their hands.*

That nothing may be lost, let us pick up the particulars that are offered unto us in this point.

I That God invites ἀμαρτωλός, great sinners to draw nigh to him, and promiseth to draw nigh to them,

them, *O yee sinners*, no such strangers to God, but they may come into favour, intimacy, and communion with him; *Great sinners are oftentimes made great Saints*: God engraves his image in untoward wood, that the churlishnesse of the matter may the more commend the workman; hee calls them to him, being yet overwhelmed with sin, and in their drawing nigh to him they are clensed; as Christ sent the Lepers to the Priest, but *is to be* *as they were going they were clensed,* Luke 17. 14.

2 He bids these sinners *clense and purifie*, their hands and hearts? but how can corruption clense it selfe? can unsavoury salt season it selfe? No. God purifieth the heart by faith, *Acts 15. 9.* and every man that hath this hope, purifieth himself, *1 John 3. 3.* Christ is he that comes by water and blood, *1 John 5. 6.* that is, by all manner of purifying, typified by legall purifications. This is (sayth a learned man) one of the mysteries of this Law (of purifying) that a cleane person was himselfe made uncleane, by touching the *holy water*, or sprinkling it upon the unclean: and this is the great mystery of the Gospel, that hee whose blood clenseth us from all sin, *1 John 1. 7.* and in whom being a cleane person is no sinne, should yet be made sinne for us, and for our clensing. And as an uncleane person is said to purifie himselfe, *Numb. 19. 12, & 20.* because that (though there was a peculiar water for that purpose, and that also to be sprinkled on him by

Ainsworth in
Numb. 19.

another) it was his duty to come unto that purifying water, and make use of it: so are you to purifie your hearts, and clense your hands, by comming unto that blood of sprinkling, *Heb. 12. 22, 24.* Faith will bring you to this purifying blood: one touch of *C H R I S T* by faith, draws vertue out of him, which will dry up your running issues. Humiliation, though it doe not properly clense your hands, yet it plucks off the gloves, and makes them bare for washing: and godly sorrow with its seven daughters as they are expressed, *2 Cor. 7. 11.* are clensing things. This is the way of your clensing and purifying, this is your duty, and this through grace is your ability; for the regenerate being principled, doth act; being purified, doth purifie himself; and being kept by the power of God, doth also keep himself, as it is said, *1 John 5. 18.*

3 Sinners are to clense *their hands*: but what are those sins? they are generally those outward sins, or wayes of wickednesse wherein men use to walk, and which do denominate a man *ἀμαρτωλόν*, a sinner of deeper dye; but in speciall wee finde some more eminently called sins of the hands, as oppression and violence, *Jonah 3. 8.* blood, *Isa. 1. 15.* bribes, *Isa. 33. 15.* injustice, *Job 16. 17.* as there are also eye-sins, ear-sins, tongue-sins, &c.

2. 4 Why is clensing the hands *set before* purifying of the heart? for the rule is, make the tree good, and his fruit good: in vain, do we go about

to sweeten the stream when the fountain stil sends forth bitter water : To this I answer, that though it be but a sollicitous trifling to vex every *prius* and *posterius*, which we meet with in Scripture, and is but a curiosity to take pains to say nothing, lest we might seem to leave any thing unsaid, yet there may some account be given of this transposition : as 1 The Scripture sometimes puts that first, which is visibly first, the signe before the cause, as when it is said, *Calling and Election*. 2 Because conviction begins at some grosser sin, there the conscience begins to take fire : and God who hath the ordering of sin, makes some great sin very serviceable and usefull, to be, as it were, an entering wedge to breake the knotty heart all to pieces. 3 Because grace having once got footing in the heart, presently enters the field against this kinde of sins, as having greater guilt, and by their bulk making the greatest interception of the light of Gods countenance, and more inconsistent with a state of salvation, then those rebelling and molesting corruptions which are within.

For the reason of this point, *That they who draw nigh to God, must cleanse their hands.* Reason. I shall offer onely this. That these sins of our hands, doe keepe us at distance from God, and God at distance from us ; *your iniquities have separated between you and your God, and your sins have hid his face from you, Isa. 59.2.* This is the worst effect and fruit of sin ; that it is privative of our union with, and fruition of God : De-
part

part from mee, is as terrible a work as everlasting fire; It is *ἡ σκότος*. Jude 13: the blacknesse of darknesse, the lustings of corruption which are in the regenerate; are (as I may call them) transparent sins, they obstruct not our communion with

+ God; like the moles which are infinite, but hinder not the Suns bright beams from us; but these hand-sins or wickednesse of life, are opacous, and put us into the shade, by their interposition between God and us, and doubtlesse while wee are in love with sin God is as unpleasing to us as wee are unpleasing to him, nor would wee any more draw nigh to him then hee to us. Give mee leave thus to convey the notion that I have upon this point, *Commerce* is one thing, *Communion* is another: As a man will have commerce or trade with an enemy, a stranger, any body, to trade with him for profit, and to gain some commodity which he hath in his hands; but Communion, which is in way of love, friendship or acquaintance, hee cares not for, nor would by any means admit of; so a man, whose hands and life are full of sin, and his heart full of enmity to God, may yet have some cōmerce with God in duties or ordinances, to serve his turn upon God, *uti Deo ut fruatur mundo*, and to make use of him for his own ends; as it is said, *Vers. 4. You aske, that you may consume upon your lusts*; but communion in way of league and friendship with God, and fruition of him in way of speciall love and favour, hee neither can have, nor will, except hee also give a bill of Divorce to his best beloved lusts. I

I come now to make application of this Point to you, and the Use is in the Text, *Clenſe your hands, ye ſinners*. It's unacceptable work to be ſet upon, for a ſinner to clenſe & purifie, and to clenſe his hands too, which are full of profitable ſins, *Turn ye every one from your evil way, and from the violence that is in your hands, Jonah 3. 8*. It is a wonder that the Ship wherein wee are, ſo laden with ſins of all ranks and subordinations of men, King, Princes, Judges Lawyers, Gentry, Miniſters, people (eſpecially in ſuch growne Seas as we have been in) ſhould live to this day; for you know we entered into this wilderneſſe, wherein we yet wander, with our former *Egypt*-ſins upon our backs, and we alas did not firſt make even before we went upon a new ſcore, we faſt, we pray, we Covenant, and yet we are as *double minded*, as *foul handed* as before; ungodlineſſe, unrighteouſneſſe, ſelf-ſeckings, hypocriſie, religiousneſſe for our ends abound amongſt us, and contempt of the Miniſtery more then ever, ſo that preaching of the word by the Miniſters of this Kingdom, which for ſoundneſſe, ſpiritualneſſe and ſucceſſe, hath not been (I was going to ſay) paralleled, (I may truly ſay) exceld in any part of the World, is by very many now judged to have bene a *Monopoly*, and fir among other Monopolies to goe downe and to be made a common trade. Not many years agoe, when it was both danger and diſgrace to hold forth the profeſſion of the Name of Chriſt in truth, what appetite had

had Christians to the sincere doctrine of Christ, and of regeneration and mortification of sin? How did they in their private meetings, lay siege to the throne of grace with united strength, and antidote themselves against the infectious ayre of those times? whose eyes were thought too deare for those faithfull messengers of God at whose feet they sate? what contending was there for the faith once delivered to the Saints? what burning love had they each to other? what onenes of heart and mind? Now alas, some of those good ears of corn are mildewd, and many run all up into straw, and do not ear so well; Religion vapours it self out into notions and disputes of no value, breaks into parties, and is broken in pieces by mutuall animosities, so it is observed, that that sincere & true godlines, which flourisht and was warm in Christians under the persecuting Emperours, *post Constantinum capit refrigescere*, after *Constantine*, when it was both safe and honorable, it began to cool, and to break out into ambition, pride, contention, &c. If you will not own your sins, we that are Ministers must cry aloud, *Isa. 58. 1. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins*: and observe, I pray you, to whom the Prophet is commanded to cry aloud, namely, to such as sought the Lord daily, and delighted to know his wayes, as a Nation that did righteousness, and forsook not the Ordinance of their God; such as did aske of God the Ordinances of justice, and took

*Amnianus
Marcell. lib. 21
de Constantio.
Grotius de veri-
tate, lib. 1. in
initio.*

took delight in approaching to God, that fasted and afflicted their souls, *Verse 2, 3*: such as made religious duties the panders to their lusts, and the covert of their injustice and oppression, hiding their filthy sores under a velvet Playster, Sin lyes fast asleep and most secure in such men, *the forme of religion is a Buff-coat to their sins*, and therefore cry aloud, and cry impartially against the sins of all Sorts of men, so, as not to lick the sores of great ones, and bite the sores of poore ones, for that is rather to upbraid men with their poverty, then reprove them for their sins. You know that Physicians, Chyrurgians (and so Ministers) are sometimes allowed to be cruell; and the truth is, I fear wee have lapt up the pills of reproof in so much pap and fugar, that by allaying the bitternesse wee have frustrated the operation. Oh that you were all of you too generous to be flatterd, and that you would search out particularly your own personall and bosome sins, swearing, drunkennesse, whoredom, injustice, oppression: for whiles wee speake generalls, no man thinks that the Cocke crows to him, and so goes not forth to weep bitterly, upon a generall Indictment of a man to be a Felon or Thief, there can be no proceeding to sentence, except the fact in particular be exprest; so while you say only in generall, We are sinners, and doe not arraigne your selves upon particulars, saying, This is *my iniquity*, you can never judge and condemne your selves as you ought. So much for the generall.

D

Now Particular Vse

Now particularly to you (Honoured and Worthy) that are Members of the Honourable House of Commons, *as you are single persons*, search your selves, consider your ways; Is there any thing in your hands to be cleansed? You are to purge the corrupt leaven out of your owne houses, your selves, your families, your places of office and trust are the proper sphere of your activity; you are for Ecclesiasticall reformation, and the sweeping out of corruptions out of the house of God: but are you as intent upon personall reformation of your own ways? do your own houses lye clean? have you reall principles of godlinesse in your owne hearts? or are you carried meerly by the Parliamentary *genius* or stream, by a rapt motion? In one word are you not afraid of holines? These are things sadly to be considered. For can you think that in good earnest one Blackmore shold go about to wash another? would you not say, Why doth not he first make himselfe white, that the other may thereby be perswaded he can make him so too? If any of you should lie in knowne sins or lusts, can you comfortably, conscientiously, and zealously contribute to the reformation of others? you may indeed do that which is right in the sight of God, but where is your comfort, if it be not done with a perfect heart? Hee must needs be afraid to hedge in the Sacrament, and to make it inaccessible to the scandalous and prophane, or to settle a faithfull and searching Ministry in the place hee lives in, that knows hee shall but thereby make a rod for him-

himselfe. I beseech you therefore to search your selves, that you may not be Carpenters to build an Ark for others, and your selves be lost. It is a great honour to be a Member of this Parliament, but it is as great a burthen too, as ever Englishmen underwent: and I shall crave leave to tell you further, that you may become the *greatest sinners* in the world by it, for now the sins of the Kingdom may become yours; the heresies, blasphemies, and crying wickednesses of oppression and injustice may become yours; they are other mens sins by commission; they are *your other mens sins* by your omission of that opportunity, and duty of your place to provide for remedies preventive and removal of them, so far as they may come within your knowledge, and the reach of your power. That which Scripture calls *partaking in other mens sins*, adds more guilt to men of all sorts, especially Ministers and Magistrates, then is generally thought of. Take heed of making your selves *partakers* of those sins and abominations, which you hate the thought of: and the Lord keepe alive your zeale by this quickning consideration.

2 So much being spoken to any of you respectively, as single Members: Give me leave to addresse my selfe in a word or two, to you the Honourable, and for ever to be renowned Body. Is there any thing in your hands, the cleansing away whereof may cause you to draw nigher to God, or God to draw neerer to you?

you have had a miraculous hand with you this last yeare; and there is with you as a *token* of Gods drawing nigh to you, such a *chain* of successes and victories, consisting of so many links, without any flaw or breaking off between them, as very few people have to shew in the World again; I beseech you watch the doore against the entrance of that which usually attends either great parts, or great benefits received, and that is *pride*: as wee easily take cold when we are warm: so its naturall to man to be puffed up with success. I shall offer to you this humbling consideration; when *Israel* was in the act of leading two hundred thousand of *Judah* in triumph, having gotten a mighty victory over them; there was a Prophet that prest upon the Conquerours a seasonable argument, that tooke very much with them, and wrought them into a more equall temper, and it was this, 2 Chron. 28. 10. *but are there not with you, even with you, sins against the Lord your God?* So say I to you: are there not sins with you, *even with you?* reflect upon; and examine your selves. There are very many *hard cases* in the Kingdom. I am not so out of my self as to lay them at your doore, *as you are a body*; because indeed I cannot, (and yet if I could, I durst doe it) but I most humbly give caution to you, *who are the shields; the healers*. There are many forlorne and desolate persons, that follow you with cries for the price of their husbands and fathers lives or limbes. It is not charity, but justice

stice to refresh their bowels; many have given down their milk freely, and yet after all have their breasts bitten untill they bleed, by unlawful plundering, spoyl and violence: many instruments employed; are very *sharp bitten* and prey for themselves. The intention of the Physician and of the Leech is not the same. *He* intends to draw out the blood in due proportion; as his patient can bear: *Shee* hath no other gage of her sucking, then till shee be full as shee can hold. It were justice to squeeze these Spunges that have suckt themselves full, and to leave them as dry as they were at first. Let difference be made of mens faults in their punishments: there is no reason, that *Peter* who denied his Master of infirmity, and *Judas* that betrayed him deliberately, should be both in one prædicament. Let not justice be byassed by partiality. A Judge ought to look with no other eye, but the eye of the Law, which looks at things, and is blinde to persons. Let justice be speeded; that expenses and attendance eat not out the principal in question, *Amos 5:24 Let judgment run down like water, and righteousness like a mighty stream;* and above all, shake your hands from bribes: whether bribes by *resents*, or by kinred, friendship, favour, one puts out the eye as well as another, and there may be *quid pro quo* bribes, when a man will lend his vote to one; to have it paid him again, in a cause when he will call for it, and *opinion-bribes*, (as I may call them) when a man will endeavour to carry another thorow, because he

πρὸς τὴν βλάστησιν
τῆς διαπορεύου
μὴν βλάβῃ οὐ
νόμῳ, Arist.
Ethic. lib. 5. c. 7.

is of his opinion and judgment in other things ;
 Oh let justice dwell in your Tents, and in your
 hands. And if in this ataxie, or confusion of things
 it be impossible to prevent, or remedy many mis-
 carriages, as I think it is, (considering that many
 who run in to the common scathe-fire, doe not in-
 tend the quenching of it, but the seeking of an
 opportunity, in that confusion, to rob them that
 are in misery, and to fish for themselves) then my
 prayer shall be that of *Hezekiah*, 2 Chron. 30. 18,
 19, *The good Lord pardon every one that prepareth
 his heart to seek God, though he be not cleansed accord-
 ing to the purification of the Sanctuary.*

And so I passe on to the second paricular in the
 Text, *Purifie your hearts, ye double minded*; whence
 I take up these two points.

1 Double minded men have corrupt hearts.

2 This double mindednesse hinders both *our
 drawing nigh to God, and his drawing nigh to us.*

Doct. 1.

Double minded men have corrupt hearts: for
 its said, *purifie your hearts*, ye double minded.
 Doublemindednes is a division of heart between
 God and some other preponderating lust, or self-
 interest, and so where there should be no division,
 but singleness and integrity, there is division;
 For all the heart, all the minde, all the soul, and
 all the strength, is that which God calls for.
 There are some that have *no heart*, they have no
 thoughts of God, no relish of him, no byasse to-
 wards him; it was an ill omen in sacrifices, *quan-
 do cor defecisset*, when there wanted a heart; there
 can

can be no expectation of any returne of heartles Prayer, heartles performance of duties; and this is the common posture of spirit of the ignorant, and secure worldlings. There are some that have double hearts, they pretend to have a zeale of God, and they professe the Name of Christ, and hang out the Christian colours: but through hypocrisie and partiality to their own ends, and self-respects they halt between God and *Baal*, or endeavour to comply with two masters, or they part their friendship and love between God and the World, as *Verse 4.* Ye adulterers and adulteresses, know ye not that the friendship of the World is enmity with God? There are some that have one heart, and this is that which God promiseth to his Covenant people, and wherein he delights, when the heart is *totum homogeneum*, whole and undivided from him, then is it a perfect heart, and of a happy temper or constitution, being of chaste love, affection and faithfulness to God, not vitiated or deflowred by carnal copulation with other base lusts or ends; do but observe our Saviour in that saying of his, *Matth. 6. 22, 23.* how he opposeth unto a *single eye*, an *evill one*; If, saith he, *Thine eye be single*, and then when you would have expected that *double* should have bin opposed to *single*, he saith, But if thy eye be *evill*, thereby signifying, that if it be not single, it is naught and evill; and wheras one might think, that a double eye hath more light then a single: our Saviour tels us the plain contrary, that a single eye makes the body full of light, but a double eye
fills

fills it full of darknes ; Its true, there is in a double minded man, some eye to God, that is, so as to use his name to serve self-ends, or to colour and cover his sinister ayms and intentions. As a harlot whose heart goes after unchast loves, will yet have a husband too, (that is) to colour and hide her lewdness ; such are these which are double-hearted : they have a Sabbath for God, and six days for their lusts : they retain to God, and wear his cloth, and sometimes wait and attend, but they are their own men for the most part, and work for themselves ; Religion unto them is but the stalking horse, under the sides whereof they creep, to get a shoot at their own game ; how often doth God in Scripture finde fault with this kinde of Professours ? *When ye fasted*, saith he, *Zech. 7. 5. did ye at all fast unto me, even unto me ?* and againe, when they howled upon their beds, they have not cryed unto me with their heart, they assemble themselves for Corn and Wine, and they rebell against me, *Hos. 7. 14. An Israelite that is without guile, that hath but one heart, is a rare man, and worthy of an Eccle. Behold, indeed, an Israelite.*

In the opening of this point, I shall follow the threed of that explication of this word (*double minded*) which I gave in the beginning.

1 This double mindednes is an uncertainty of the heart with God, not fixed upon a Centre, but off and on, as times, occasions, and interests doe lead on, or draw off, so farre you will goe with God, as your way and his doe fall out to hold

together: and untill you must pull down *Jeroboams calves*, as well as *Ahabs Baal*, and then you part with him when it comes to such a pinch; so also in adversity or affliction, we make *nautarum vota*, mariners vowes (as they doe in a storm) and when we are on shore, and landed out of danger, we eat the Covenant we made before, *Psal. 78. 24. &c. When he slew them, then they sought him, and they returned and enquired early after God, and they remembered that God was their rock, and the high God their Redeemer. Nevertheless, they did but flatter and lye unto him, for their heart was not right with him, nor were they stedfast in his Covenant.* If the heart was right with God, it would be certain and stedfast with him. Constancy is but the daughter of sincerity. Its a hatefull thing to set sail to every winde, and to change colour so often, being no faster tyed to God in the tempest, then we can be loosened in the calm; *Be what you were in the storm:* in your affliction you will abide to be spurred without kicking, and are very tame under reproofs: but when you are lifted up and are at shore, then to put you in minde of your vowes and Covenants in the day of your trouble, is as an unpleasing a thing, as to put a Mariner at shore in minde of his vowes or promises made at Sea. Its no great danger to reprove men sharply when they are low, any coward may strike a man that is down, but (believe me) when men are aloft and high, and may more safely be dealt withall by stroaking, then by

see file 15

the spurre, then it is somewhat to come nigh the heels of truth, for it may haply strike out his teeth.

2. This doublemindednesse is a division of the heart from God. 1. It is divided between the promises of God, and the difficulties opposite, when a man laies his dead body and the dead womb of *Sara* in the scales, against the promise of having *Isaac*, this is sense fighting against faith. 2. Between conscience and lust, conscience dictates, lust byasses, the inferiour appetite mutinies against the superiour light, and leades it captive, *video meliora probòque, deteriora sequor*. 3. Between Religion and policy: and then Religion commonly goes by the worse, *Jeroboam* and the Kings of *Israel*, to comply with their politick respects, set up, and continued a self-devised worship. 4. Between God and the world, or God and our own ends, as they here in the Text: when we make God a meer servant to our selves, and move upon a private center of our own: the heart is cunning and subtile in squinting towards its own ends: visibly we will be for God: under hand we seek our selves: so the planets in their daily motion from East to West, move as the fixed starres, but they have another motion of their own, which is creepingly by stealth, and more unperceivable then the other.

Use.

For the use of this point, let me turne the words of the Text once more upon you, by way of exhortation; *Purify your hearts, ye double-minded, cast out*

out those dividing lusts, policies, ends, which draw you away from God; and pluck off those false byasses of self-interest, and self-seeking, which cause you to wheel off from the true mark | or scope of all your desires and endeavours: you will be found *faulty* if your hearts be *divided*, *Hof. 10. 2.* simplicity of heart is of great account with God; there is *asinina simplicitas*, & *columbina*, the simplicity of the asse, and of the dove; the *former* is a defect in the *understanding*, the *later* is the grace of an honest heart; and this sure is that which is of esteem with God. In matters of judgement and justice between man and man, you are to have two eyes, to look both waies: but as they that take aim shut one of their eyes, lest the sight should be distracted; so in your aims and ends, your eye is to be single, in intending God, and not *self*: let Christ increase, though you decrease.

The greatest matter above-board, and which all mens expectations and mouthes are full of, is the settling of Religion and of the Church. Religion is (*rerum-publicarum quoddam quasi coagulum*) that which cements Common-wealths together, though now it be made the ball of contention, and the great divider of us into parties; we divide it, and are divided, being farre more then *double-minded* thereabout. Oh that God was first set into possession of his right, and that his Tabernacle was pitcht, before any of the lots, for our own liberties or interests were drawn.

Cunæus lib 1.
cap. 15.

This was the oath that *David* swore in his afflictions, *Psal.* 132. 2, 3, *He swore unto the Lord, and vowed unto the mighty God of Iacob. Surely I will not come unto the Tabernacle of mine house, nor goe up into my bed. I will not give sleep to my eyes, or slumber to my eye-lids, untill I finde out a place for the Lord; an habitation for the mighty God of Iacob;* and this is the first Article in our vow and Covenant. What the reall impediments are, doth not fall within my way: but the *self-interests* are to be searched out. *Not yet*, say some, and their reason is the same, with that of the common sort of people, against inclosures in former times: If every mans owne should be inclosed, they should lose their freedom of *common*, and that liberty they usurped all the field over, or (as others hope) that after we have turned round awhile, we may haply returne to the same posture we were in before, and having lost our way in the mist, may come back again to the same place whence we set out at first. *If any*, (say others) let it be a *George on horse-back* that stands at door with a wooden dagger, but keeps no body from going in, the thief passes under his nose into the house, as well as the true-man. *Not this*, say some of those that are toward the law, for then haply many contentions might be quencht at the bottom of the chimney, before they flame out at the top: and such may be the want of grist, as it may tend much to the hinderance of their mill. *Nothing* that one, say the *Libertines*, for we have gon loose

so long, that now we cannot goe strait laced. Its irksome to wilde birds to be coopt up in a cage under discipline.

Those that have been such proficientes in the school of liberty in a few years, as to commence teachers and preachers of the Word, or have grown to be such *illuminates*, as they pretend, will no more rejoyce in, or accept of a Government which may degrade them, or resolve them into the first matter or elements of their composition, then *Souldiers of fortune* (as they are called) can rejoyce in a peace concluded and settled. There might be named many other such like ends and interests, which carry stroke with men, and are the causes of our divisions, which would in great part be quenched, if the game was plaid on all hands, by conscience and singlenes of heart: let us therefore search out those self-respects which lie close in us, that we may finde the head of that *Nilus* which thus overflowes the banks. That *double-mindednes* which keeps us at distance from God, doth also keep us at distance from one another, and therefore that we may be *οἰκουμενικη*, *Phil.* 2.2. *of one accord*, I doe for my own part conceive it much conducing, that whatsoever touching the settlement of the Church, shall passe your hands, may (in the main parts thereof) goe forth into the world, seconded with the reasons and grounds of it: for doubtles, the reason which induced you to set the stamp of authority upon it, will avail much to make it passe currently with o-

thers. You know, the *Gorgons* head which struck all men dumb in former times. *The Church, the Church*, is not likely to have the same operation now, in this seeing and searching age: though men will willingly be *subjects to your authority*, yet also, as they are men, they will be *slaves to reason*. There is in your hands already (Renowned and Honourable) something which was printed by your appointment, for your satisfaction, in one main proposition, which if it might see the public light, might give light to many who are yet in a cloud or mist.

So much for this point. There is yet a second, arising from these words: *Purify your hearts, ye double-minded*. And that is,

Doct. 2.

A double-minded man through the uncleanness of his heart, keeps at distance from God, and God keeps at distance from him. He that is byassed with some predominant lust, cannot close with God sincerely, universally, neither will God impart himself to such a man; *For let not that man think that he shall receive any thing of the Lord, James 1.7.* would any of you settle an acquaintance or friendship with a known *Vertumnus*, that will be a parasite at one time, and a *Judas* at another? *God is choice of his friends*, he owns not such as serve their lusts, and are in heart divided from him. I have no time left me for this point: as neither for the consideration of both parts of this Text in connexion together: *clean hands, and pure hearts:*

nor

nor lastly, for the consideration of them both, with reference to our drawing nigh to God, and his drawing nigh to us; wherein I might have shewen you how communion with God, and the power of godlines are linked together; *Draw nigh to God, and he will draw nigh to you: cleanse your hands, ye sinners, and purify your hearts, ye double-minded.*

FINIS.
